THE

Peace of Jeruſalem;

A

SERMON

Preached in the

PARLIAMENT HOUSE,

Jan. 9. 1656.

Being a day of private Humiliation kept by the Members thereof.

By *Edward Reynolds*, D.D.

LONDON,

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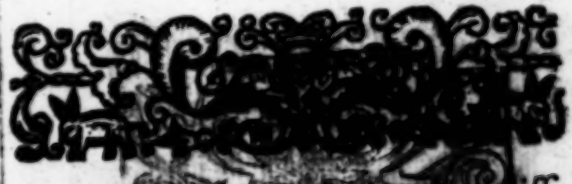
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LONDON,



Honoratissimis, Amplissimis, Consultissimis, D. D. Magnæ Britanniæ & Hiberniæ Senatoribus, in Magno Concilio Arduas Reipub. negotia assidue & indefesso studio tractantibus, Carmen hanc de pace Ecclesiarum, Coràm ipsis in solenni festorum die privatim habitam, ipsorumq; jussu jam publici juris factam,

In Honoris & humilimi obsequii Testimonium,

D. D. C. E. Ro

AN

An Advertisement to the Reader.

Good Reader,

A Sad and sudden sickness befalling my Loving Friend the Stationer, in whose hand this Sermon was, to take care of the Printing of it, hath been the cause why the Publication thereof hath been thus long retarded. Which I thought fit to give an account of, for the satisfaction of those who have too long expected it.

THE



THE PEACE OF Jerusalem.

PSAL. 122. 6, 8, 9.

Pray for the peace of Jerusalem: *they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good.*

THE whole world is divided into [a] *two Congregations* of men, the *Church Malignant* under *Satan* their *Head*, and the *City of God*, under *Christ* their *Head*. The general *universality* of natural men descending from the first *Adam*, and the [b] *special universality* of believers

[a] Civitas mundi Civitas Dei. Illa Rege Diabolo, hac rege Christo. Aug. Retract. lib. 2. cap. 43. De Civ. Dei l. 11. c. 1. l. 14. c. 1. l. 15. c. 1. De Gen. ad lit. l. 11. c. 15.

[b] In electis singulis quales cunctos Universos, ut de toto mundo sanctos mundus liberetur, & ex omnibus hominibus omnes homines videantur assumpti. Prosp. de vocat. Gent. lib. 1. cap. 3.

believers

lievers descending from the *second Adam*. This City of God was collected at *first* in the people of *Israel*, therefore called the *first-born*, *Exod.* 4, 22. and *holy* to God as the first born, *Jer.* 2. 3.

That which they were called from the rest of the world unto, was to *know*, to *serve*, and to *enjoy* God: *Know* him they could not, but as he had *revealed*; serve him they may not, but as he had *injoyned*. Gods service was prescribed both *quoad modum*, and *quoad locum*, the *manner* how, the *place* where he would be worshipped, the manner delivered to *Moses* from *Sinai*, the *place* promised to be in due time revealed, *Deut.* 12. 11, 14.

The *Tabernacle* was the *visible* evidence of *Gods* presence amongst the people, placed first in *Shiloh*, *Josh.* 18. 1. and there continued till the dayes of *Eli*, all which time the people went up thither to sacrifice, 1 *Sam.* 1. 3. Then the Lord being provoked forsook *Shilo*, and gave his *Glory*, the *Ark*, into the hands of the Philistims, *Psal.* 78. 59, 60, 67. 1 *Sam.* 4. 11. The Philistims by plagues were forced to bring it to *Bethshemesh*, 1 *Sam.* 6. 10. the men then being plagued for looking into it (according to the threatning, *Numb.* 4. 20.) perswaded those of *Kiriath Jearim* to fetch it, which accordingly was done, 1 *Sam.* 7. 1. after, *Saul* carried it into the *field*, 1 *Sam.* 14. 18. Thus we see that from the making of the *Ark*, till its placing in *Shiloh* (where it continued about 350. years) and from the times of its *captivity* till *David* brought it into *Sion*, which was about *fifty years*, it was *unsettled* and itinerant. But after it was fixed by

Vid. Torn. Annal. An. mundi 2940. & Tarnov. Eccles. Bib.

by *David* in the City of *David*, *Jerusalem*, on the South of the City, which he won from the *Jebusites*, 2 *Sam.* 5. 7, 9. (though it were removed from that part of the City to *Mount Moriah* some thing more Northward, where *Solomon* built the *Temple*) then it was in the City which God had chosen to place his name in, from whence it was not to be by them removed, though God threatned to do to that place, as to *Shiloh*, *Jer.* 7. 12, 14.

This Psalm seemeth to have been compiled by *David* upon occasion of his setling the *Ark* in the *Tabernacle* which he had made for it in the City of *David*, after the *Jebusites* were ejected, the wall built, the place fortified, the Palace and political Government there setled. And the use of it was (as it may seem) to be sung by the people when they went up solemnly into *Jerusalem* according to the Law, *Exod.* 23. 17. as an *expression of joy* that the *Ark* was *fixed* in one certain place, and the *Kingdom* in one certain family (as visible testimonies of *Gods presence*, and of the *promised Messiah*) and as an *excitation unto prayer* for the continuance of so great a mercy, unto all pious endeavours to promote the welfare of that City.

The parts of the Psalm are three. First, An *expression of Davids joy* for the House of God, the resort of the people, the publick Worship there celebrated, *vers.* 1, 2.

Secondly, A *commendation of Jerusalem*. 1. From the *unity of it*, before it was a City *divided*,

divided, for the *Jebusites* dwelt with the children of *Judah* there till *Davids* time, *Josh.* 15. 6. 3. *Judg.* 1. 21. That part of it which was called the City of *David*, was divided from the other part of the City till *Solomons* time, 1 *Kings* 11. 27. yet notwithstanding that separation, the City is here said to be compacted in one, because the *Jebusites* being cast out, though the *buildings* were divided, yet the *affections* were united, and that made them a beautiful City.

2. From the *solemn worship of God*, when the Tribes came up hither thrice a year, *ver.* 4. an honour which God gave *that City* above any other in the land, or in the world, to place his name there, having, in forbidding them to look to any other place, *Bethel*, *Gilgal*, or *Bersheba*, *Hos.* 4. 15. *Amos* 5. 5.

3. From the *Civil Government* there settled, which from them derived unto all parts of the Kingdom. Where there is the *Sanctuary* and presence of God for *Religion*, *Thrones* of Justice for *Government*, no *Jebusites* to disturbe this one or the other, but an *assembling* and *joyning* of the whole people in both: this must needs be a City of praise, wherein good men could not but rejoyce.

Thirdly, an *Exhortation*, that inasmuch as such glorious things belong to this City of God, therefore now should *pray* for the *peace* and *prosperity* thereof, *vers.* 6, 9.

The words have no difficulty. *Pray for*, or *ask the peace*, is extended not onely to the Duty of

Prayer for Peace, but of *Consultation* after the *ways* and *means* unto it; which the Greek implies rendring it, τὰ πρὸς τὴν εἰρήνην.

Peace may be taken both *generally* for all kind of *Happiness*, and *specially* for all *Quietness* and freedom from enemies.

Within thy walls] Ramparts or Forts. It is *not enough* to have *outward Fortifications* and walls against enemies, except there be *Peace within* the walls, and amongst the People; *Palaces*] which *David built*, 2 *Sam.* 5. 9. 12. Peace within thy *walls*, amongst thy *people*; and within thy *Palaces*, amongst the *Princes* and Peers.

By his *Brethren* he meaneth the people of *all the Tribes*, who were greatly concerned in the prosperity of that City, wherein were *their foundations*, *Psal.* 87. 1. It might seem no wonder if *David* pray for the peace of that place where his *own Palace* and Throne was: But he doth it not for his *own* but for his *peoples* sake, whose welfare was bound up in the peace of that place: Nor so much for his *own house*, as for *Gods House*, (who had placed his name and presence there,) would he seek the good thereof.

Now indeed the Church had not any certain seat as then it had, but *Every City is as Jerusalem*, and *every house a Temple*, and in all places men may lift up pure hands, *Isa.* 19. 19. *Mal.* 1. 11. *Joh.* 4. 21. But whersoever God doth place his *Candlestick*, and give evidence of his *presence*, there every man ought to recount such mercies with thankfulness, and by *prayer*, and all real *endeavours* to labour that

that the *peace* and *happiness* of the *Church*, the *purity* of heavenly *Doctrine* therein taught, and of *spiritual Worship* therein used, may be conserved and continued always.

In the words are considerable two general parts { 1 An *Exhortation* to a *Duty*. 2 *Arguments* to enforce it.

In the Exhortation two things, The Prophets { *Direction*, v. 6, 7. *Example*, v. 8, 9.

In the Direction again two things, the { Matter, *Peace*. Root, *Love*.

The Arguments are drawn from three Considerations. { *Our own good*, Vers. 6. *Our Brethrens good*, Vers. 8. *The house of God*, Ver. 8.

The principal Doctrine of the Text is this, *That it is the duty of all that love the Church of God earnestly, to pray for, and to seek the peace and prosperity thereof.*

The Jews were to pray for the peace of *Babylon*, while they were in it, *Jer.* 29. 7. though after they are taught to *curse* it, *Psal.* 137. 8, 9. much more ought they to pray for the place where the Lord had caused his *name to rest*. As we must *do good to all*, so we must *pray* for all, but much more for the *houshold of faith*, *Gal.* 6. 10. 1 *Tim.* 2. 1. *Samuel* dares not sin against God in ceasing

to

to pray for *Israel*, 1 *Sam.* 12.23. The Lord would not have us hold our peace for *Jerusalems* sake, nor give him any rest, till he make it a praise in the earth, *Isa.* 62.6,7. and doth greatly complain when there wanted men to stand in the gap, and to make up the hedge, *Ezek.* 13.5,30,31.

You see the *precept*, you have it also in the *practice* of godly men in all ages; *Moses*, *Samuel*, *Elias*, *Noah*, *Job*, *Daniel* famous for it, *Jer.* 15.1. *Ezek.* 14.14. *Jam.* 5.17,18. How was *Moses* and *Paul* affected, when for *Israels* sake they were contented to be *blotted out* of Gods book, and to be an *Anathema*? *Exod.* 32.31,32. *Rom.* 9.3. How was *Isaiah* affected with the calamities of the Church when he laid up prayers in store above an hundred years for it before those calamities did happen? *Isa.* 64.9.--12. How were *Hezekiah* and *Nehemiah* distressed with the afflictions of *Jerusalem*, when they poured out their souls for mercy for it? *Isa.* 37.14, 15. *Nehem.* 1.3.4,11. How doth the *Angel* pathetically complain to God of the long and sore captivity of the Church in *Babylon*? *Zach.* 1.12. We have Psalms full of holy importunity to this purpose, *Psal.* 74,79,80,102. *If I forget thee, O* Jerusalem, *let my right hand forget her cunning, &c.* Psal. 137. 5,6. It was the fruit of *Davids* and *Peters* repentance, to pray for *Sion*, and to strengthen their brethren, *Psal.* 51. 18. *Luke* 22.32. I conclude the General with that fervent and pathetical prayer of *Daniel*, chap. 9. 16. *O Lord, according to all thy righteousness let thine anger and thy fury be turned away from thy City* Jerusalem,

Vid. Buxtorf. Lexicon Rabbinic. p 1078.

lem, *the holy mountain*; *because for our sins and for the iniquities of our Fathers*, Jerusalem *and thy people are become a reproach to all that are about us.*

Now more particularly let us consider first, The *Subject* to be prayed for, *Jerusalem*; though that whole land be called the *Lords Land*, yet that City was more peculiarly esteemed *holy*, as being the seat of *Religion*, the place of Gods *Sanctuary* and *presence*, towards that place they were to *pray*, *Dan.* 6. 10. In that place they were to *sacrifice*, *Deut.* 12. 6. from thence the *Oracles* of God were sent forth not onely into that land, but into all the world; *Psal.* 110. 2. *Isa.* 2. 2. *Luke* 24. 49. For such places then, where the *Ark* and the seats of *Judgement* are, we ought specially to pray that the Lord would protect his Ordinances, maintain his *truth*, continue his glorious and holy *presence* with his people, have a *defence*, and spread a covering upon all his *glory*. That he would prosper *fundamental Laws*, the beauty and stability of Religious Government; that he would keep out Blasphemies, Heresies, Schisms, Idolatry, Superstition, Pollution, Prophaneness out of his *Church*; Oppression, Violence, Injustice, Disorder, Anarchy, Confusion out of the *State*. That the *Tabernacle*, and the *Tribunals*, *Religion* and *Policy* may joyntly flourish; they being the foundations of publick happiness, and which usually stand and fall together.

Next let us consider *what peace* we are to pray for. There is a *sinful peace* which we are not to seek after. *David* was a man of peace, yet a great *Warrier*;

(c) *Volumus pacem, sed ignoramus absque charitate pacem.* Hieron. *Epist. Deus pacem fecit in medium nullius pacis.* Luth. r.

warrior. *Solomon* a King of peace, yet made *Targets* for War; *Jeruſalem* a viſion of peace, yet therein were ſhields and bucklers. *Chriſt* a Prince of peace, *Iſa.* 9. 6. yet a *Captain*, a *Leader*, a *man of Warre*, with a *Sword* girt on him, and a *Bow* in his hand. The Church muſt ſo pray for *peace*, as to remember ſtill, that ſhe *is Militant*, and hath ſtill *Jebuſites* to conflict withall. Here we may not have peace. We muſt *contend earneſtly* for the faith, *Jude* verſ. 3. *There muſt be no agreement between the Temple and Idols*, 2 Cor. 6. 16. *No Fellowſhip with the unfruitful works of darkneſſe*, *Epheſ.* 1. 11. no reconciliation between *Dagon and the Ark*. As Chriſt is King of *Salem*, ſo of *righteouſneſſe* too, *Heb.* 7. 2. therefore *peace and holineſſe* muſt go together, *Heb.* 12. 14. *Jam.* 3. 17. *Iſraelites* and *Canaanites* muſt not agree, *Deut.* 7. 2. *Paul* and *Barnabas*, peaceable and holy men, had no ſmall *diſſention* and *diſputation* with Phariſaicall and Judaizing Chriſtians.

Iſa. 55. 4. *Exod.* 15. 3. *Pſal.* 45. 3. *Rev.* 6. 2.

The *peace* which conſiſts with *holineſſe* is threefold. 1. *Heavenly* with God. 2. *Internal* between the members of the Church within themſelves. 3. *External* in civil converſation with all men. Theſe we are to pray for, and to preſerve.

Firſt, *Heavenly*, to enjoy the *favor of God*, and to be in *Covenant* with him. For if he be our Enemy, all the *Creatures* are his *Souldiers*, he can ſet in order the *Stars*, *hiſs* to the *Fly*, muſter up *Caterpillers* and *Canker-worms*, *arm Frogs*, *animate Duſt*, turn the hands of his enemies to deſtroy

one another. Above all things therefore we must keep peace with God; for if he be not with us, all other helps will fail, *Isa.* 31.3.

You will say, We are *sure of this*, for God hath promised to be with his Church, and never to *fail* it, the *gates of hell* shall not prevail against it, *Matth.* 28.20. 16.18.

Vid Whit. con. 2. quæst. 3. & Gerar. loc. de Eccles. c. 8.

It is true, the *Catholick Church*, and the lively members of his body shall never totally fail. But *particular Churches* and Nations never had a Patent of perpetual preservation. *Rome* boasts of it, but the Apostle hath entred a caveat against that boast, *Rom.* 11.20,21. But all Gods promises of not failing us, are made to those who *keep covenant* with him, otherwise he also will break with us. *The Lord*, saith the Prophet unto *Asa*, *is with you, while you be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you*, 2 Chron. 15.2. *I said*, saith the Lord unto *Eli*, *That thy house, and the house of thy Father, should walk before me for ever: but now the Lord saith, be it farre from me; for them that honour me, I will honour; and they that despise me shall be lightly esteemed*, 1 Sam. 2.30. The Lord *married* his Church for ever, *Hos.* 2.19. but when she committed adultery, he gave her a *Bill* of divorce, *Jer.* 3.8. He said he would dwell in his *Temple for ever*, Psal. 132.14. yet he threatned to forsake it, *Jer.* 6.8. and accordingly did so, *Ezek.* 10.18.

We should consider this and tremble at it, as *Josiah* did, lest our mighty sins, unthankfulness, unfruitfulness,

fruitfulneſs, animoſities, Hereſies, Blaſphemies, contempt of the Lords Meſſengers (the ſinne for which the Lord departed from *Judah*, when there was *no remedy*, 2 Chro. 36. 16.) ſhould provoke him to *depart from us*, to *take away his peace*, as he threatned, *Jer.* 16. 5. to ſhew us the *back* and not the face, *Jer.* 18. 17. And what a caſe is Gods own heritage in, when he forſakes and hates it? *Jer.* 12. 7, 8. If the *way*, and the *joy*, and the *name* of the Lord be the ſtrength of his people; what *ſtrength* is left to them, when they are gone out of his *way*, and deprived themſelves of his *joy*, and cannot lay hold or lean upon his *Name*? As therefore when men ſee the walls of their houſes crack and open, they haſten to repair them, and ſet up Props and Buttreſſes to ſupport them; ſo when we ſee ſuch viciſſitudes of diſtractions, war *by land*, and then *war at Sea*; again war at *Sea*, and we know not how ſoon by *Land* again; ſhaking, ſhivering, convulſion fits in the Church of God, many a breach and *hiatus* in the walls thereof, *Truth* corrupted, *Unity* diſſolved, the *Foundations* out of courſe, it is high time to think of *making up breaches*, *repairing* the waſte places, and *raiſing* up the Tabernacle of *David*, to beg of God that he will lay our *foundations*, and make our *windows*, and ſet up our *gates*, remove our fears, rebuke our enemies, calm our *tempeſts*, that after ſo many ſhakings and conculſions, the Lord may at laſt be pleaſed to ſpeak in a *ſoft ſtill voice* unto us.

Prov. 10. 29. *Neh.* 8. 10. *Prov.* 18. 10.

Secondly, We are to pray for *Brotherly Peace in the Church* amongſt the members thereof; that

as *Christ is one, so they may be one*, John 17. 22. knit by *Faith* to him, and by *Love* to one another, as the *Curtains* of the Tabernacle were by loops and taches, that as we are *one City, Houshold, Family, Assembly*, Ephe. 2. 19. 3. 15. Hebr. 12. 22. so we may have *one heart and one soule*, Act. 4. 32. In *the body*, the *head hath not one heart*, and the hand another; the eye hath not one *Soul*, and the foot another; but one heart doth *warm* the whole, and one Soul doth *quicken* the whole: So should it be in the Church of God; we should have *one heart* and *one way*, Jer. 32. 39. walk by the same *rule*, and mind the same *thing*, Phil. 3. 15. gather up the stones, remove every thing that offendeth, *Isai.* 62. 10. not prefer *ends* or *interests* above the *publick peace* of the Church of God, apply our selves in all sweet ways of Christian *correspondence*, and mutual *condescension* to make up the *breaches*, and to *pour oyl* into the *wounds* of the Church of Christ. It cannot be but a joy to our adversaries, a blemish to our profession, a grief to good men, a stumbling block to evil men, to see *brethren fall out in the way*, to see the Church crumbled into divisions and subdivisions, and like a body which hath *the itch*, to see one member tear and scratch, and rub and gaul the rest, and must needs give unspeakable advantage to our subtle and vigilant adversaries both to *reproach*, and to undermine us.

(d) In the case of Religion every subdivision is a strong weapon in the hand of a contrary party. Hist. of the Counc. of Tren. p. 49. *Vid. Calv. Opusc. de scandalis.*

(e) *Dissidio inter Christianos fovet Julianus.* Baron. An. 362. *sect.* 285. *Dissidia nobis passim objiciunt pontificii. Bancroft. part.* 1. c. 5. 6. *Fiscus Britannom. l.* 1. c. 5, 6, 7. *Breerly Apolog. p.* 679. *Stapleton. To.* 2. *p.* 429. *See Whites enference with Fisher. p.* 583. *Vid. Baron. An.* 448. *sect.* 74. *Phil. Comerii Medit Hist. part* 3. *p.* 21. *Osor. Hi. Emanuel. oper. to.* 8. *part poster. p.* 241. *Grotius lib. de imp. Sueciæ. cap.* 43.

Thirdly,

Thirdly, we are to pray for *external peace with all men*, which is as much as in us lies we are to follow, walking wisely, meekly, humbly, charitably, obligeingly towards every one. And in as much as the Church is as the *Ark* on the Waters, Waves, and Windes ready still to beat upon it, we should *pray* for it that it may be delivered from the hands of *strange children*, and that the Lord would still the *raging of the Sea*, rebuke the *enemy* and the avenger, the multitude of the *Bulls* with the *Calves* of the people, and scatter those that delight in War. We have tasted of *war* both *domestick* and *forain*, but the Lord hath mingled it with much mercy. If our eyes had seen the fruits thereof, as other people have felt, *Cities* burned with fire, *Children* wallowing in blood, *Virgins* perishing under the lust of Villains, *widows* mourning for their dead, and dying for dareing to mourn; *Towns* turned into heaps, a Garden of *Eden* into a Wilderness, no *cattle* in the Field, no *Flocks* in in the Fold, no *Heard* in the Stalls, no *Inhabitant* in the City, no *child* to the Father, no *Husband* to the Wife, no *Money* to the rich, no *cloathing* to the delicate, no *Mercy* in the Enemy, no *Liberty* in the miserable to bewaile his misery; Children howling for bread, the honourable imbracing dunghils, *Death* creeping in at Windows, overtaking them that flie, and finding out those that hide themselves, we would *learn to prize a recovered peace*, and to pray for the continuance of it.

Rom. 12. 18. 14. 19. *Col.* 4. 5.

Psal. 144. 7. *Psal.* 8. 2. *Psal.* 68. 30.

Weighty are the Reasons in the Text to demonstrate

Epeſ.4.4,5,6. Gal.6,16. Phil.3.16. Tit.1.4. Jud.ver.3. 1 Sam.4.21.

monſtrate and preſs this Truth upon us. First, The *condition of the Church*, a *City compacted*, and knit together by many ſtrong bands, one *Father*, one *Head*, one *Family*, one *Rule*, one *Faith*, one *Love*, one *Baptiſme*, one *Spirit*, one *Common ſalvation*. No where is peace ſo natural, ſo *amiable* as in the Church.

Secondly, The *celebrity of Gods worſhip*, which is the *glory* of a people; let the *Ark* be gone, and the *glory* is departed: No ſo doleful a ſight as the deſolations of the Temple, *Pſal.*74.3. 79.1. *Iſa.* 64.10, 11, 12. *All our foundations* and *ſprings* are here, *Pſal.*87.1,3. the wells of ſalvation, the Fountain of the Gardens, the Graces and Comforts of Gods Spirit, which make our ſouls like a watered Garden.

Thirdly, The *Thrones of David*, the *Towers*, *Bulwarks*, and *ſeats of judgements*, in which things ſtand the externall happineſs of a Nation. *Laws* and *Judges* are the foundations of the Earth, *Pſal.* 82.7. When they were *corrupted* with injuſtice and violence, the Lord threatned that *Jeruſalem* ſhould become heaps, *Mich.*3.11, 12. Great reaſon therefore to pray for *Jeruſalem*, that it may be a *City of Righteouſneſs*, a *faithfull City*, Iſai. 1.26.

Fourthly, the *Benefits* of this *Peace*. 1. To our *ſelves*, they ſhall *proſper that love it*. God will not onely hear the prayer by giving peace to the Church, but by giving proſperity to him that made it. Such a *prayer* is like to *Noahs Dove*, turns back again to him that ſent it out, with an Olive branch

in

in the mouth. Yea, if the prayer ſhould be denied *as to the Body* of the people, yet ſuch a man ſhould be heard for himſelf. He ſhould be *marked* for ſafety, *Ezek.* 9.4,5, 14,14. there ſhould be a hideing place provided for him *Iſai.* 62.20. and a book of remembrance ſhould be written for him, *Mal.* 3.16. He ſhall have peace, though the *Aſſyrian* be in the land, *Mich.* 5.5. *Iſai.* 43.2.

2. To our *Brethren*, Such a Prayer ſhall be like the *Beams of the Sun*, which diffuſeth light and heat upon thouſands at once. Gods people have *publick hearts* and aimes, look after general and publick intereſts. *Moſes* was offered to be the Father of a great Nation himſelf, *Exod.* 32.10. *O no, not ſo Lord*, Lord think upon thy people. The afflictions of *Ioſeph* more wound, then any ſuch promiſe can comfort him. He darts not ſo unman ſo unbrother himſelf, as to look upon his poſterity, and forget *Abrahams*.

f Loquitur planè parentis affectu, quem nulla poſſit deleſtare felicitas extorribus quos parturivit. Verbi gratiâ, ſi ſed quem geſtat Monne matta Moſes, &c.

dives quiſpiam mulieri pauperculæ dicat, ingredere tu ad prandium meum. infantulum relinque foris, quo niam plorat & moleſtus eſt nobis, nunquid facies? magis eligit, ornare quidem poſito pignore ebaro ſola prandere cum divite? Bern. in Cantic. Serm. 12.

3. To the *Houſe of God*. The conſervation and propagation of his holy *Doctrine* and *Worſhip* is ſo dear to all that are of *Davids* mind, that they are *willing* not onely to purchaſe it with their *prayers*, but with their *blood*. *I count not my life dear unto me*, ſaith the Apoſtle, *ſo I may finiſh my courſe with joy, and the miniſtry which I have received of the Lord Ieſus*. And again, *I Am ready not one-*

ly

ly to be bound, but to die at Jerusalem for the name of the Lord Jesu, Acts 20, 24. 21. 13. They *preferre Jerusalem* above their *greatest joy*. And this is an high honour that God doth confer upon the *prayers* of his servants, that whereas all their good and comfort flows from the house of God, the very house of God it self doth reap benefit by their prayers. Though it be *his Rest*, the place wherein he delighteth, the place which he filleth with his *glory*; yet the *glory of his own house* shall be bestowed upon it, *in answer to his servants prayers*.

We have considered the *Duty*: Before we make Application, let us consider the *Root* and *Ground* of the Duty, which is *Love*. *They shall prosper that love it*. The *love of the Church*, is the *foundation of all our prayers* and endeavours for the prosperity of the Church: A man will not very hastily seek the good of those whom he doth not love, and therefore when Christ requireth that we should love our Enemies, he addeth as a fruit of it, that we should pray for them, *Matth.* 5. 44. Love made *Jonathan* intercede with his Father for *David*, even then when he knew his displeasure against him. Much more will it move us to intercede with God for his beloved people, the Spouse of his own Son.

Aquin. 22. *qu.* 25. *art.* 2. & 22. *qu.* 28. *art.* 4.

1. *Love is a fundamental Passion*, the Fountain of all the rest: *Prayer* is nothing else but the affection of *desire sanctified*, and presented unto God for the things we need, *Love natural* being the fountain of *natural Desires*; *Love sanctified*

fied must consequently be the fountain of *Prayers*, which are *Sanctified desires*.

2. *Love* is a special *Root* of obedience, *Faith worketh by love*, love hath a constraining vertue, is as the *sail* to the ship, the *wing* to the Bird, the *spirits* to the blood, the *wheele* to the chariot that keeps all in motion. The *more love* the more *ability* ever; the more we love the Church, the more sollicitous we shall be for her peace.

3. *Love* hath a very great *interest in God*, it is *of him*, and *from him*, and therefore it can finde the way unto him, 1 *John* 4.7,16. as water which comes from the Sea, runs to the Sea, the Lord *cannot but hear the voice of his own work in us*. Every one that loves, is *born of God*; and a Fathers ear is open to a loving child: This is the foundation of prayer, that we can call *God Father*, *Rom.* 8. 15. *Matth.* 6. 9. Every one that *loves*, *knows God*. Other things are known by *knowledge*, but *God is known by love*. Come taste and see how gracious the Lord is. Experimental, comfortable knowledge of God we can have none but in the face of Christ, in whom he is *all love*. When *Moses* desired *to see Gods glory*, he answered him by causing his *goodness* to pass before him, *Exod.* 33. 18,19. The more we love God, the more he reveals his *goodness* to us; which knoweledge of him is the ground of our *calling upon him*. *God is love*, as things of a nature move to each other; Earth to Earth, Water to Water; so *love in us*, moves to *love in God*. Now as if you *binde a piece of wood to steel*, the Loadstone draws the wood for

Joh. 15. 15.

the sake of the steel to which it is joyned, so when our prayer is joyned with love, it is thereby drawn up unto God, who is love. Love is the *Key of Heaven*. As love to the Church made *Esthers* petition, so love to *Ester* made the Kings answer: God will hold out the *Scepter* of his love to those prayers which proceed from love. *Love of the Brethren* is an evidence of *Gods dwelling* in us by his *Spirit*, which is a *Spirit of Love*, 2 Tim. 1. 7. and the Lords ears are readily open to those prayers which are made by the help of the Spirit of love in us, *Rom.* 8. 26. *Joh.* 4. 24. Lastly, where there is love, there is *confidence* towards God, and *confidence* hath *free accesse* to the throne of grace, *Heb.* 4. 16. 1 *Joh.* 3. 21, 22.

4. *Love* hath an excellent *vertue* in it to *season all duties*, is as *salt* in the Sacrifice; it makes the duty *hearty*, and God loves *chearfulness* as well in *praying* as in *giving*. It makes a man urgent and importunate, *quicquid agit valde agit*, puts up *strong cries*. It is strong as death, which will take no denial; It keeps the minde *intent* upon prayer. Love turned *Maries thoughts* from a meer civil entertaining of Christ into desires of hearing him. Love stirs up *Faith* to eye and fix on promises, *& quæ valde volumus facile credimus*. Love *facilitates* duty, and makes the heart constant in it: *Ruth* loved *Naomi* and so went thorow with her. *Weak* things by the strength of love will venture on hard things; A Hen will fly upon a Dog out of love to her Chickens. One man with an *engine* may move more then ten

men

men with their own strength; *Love* is an *Engine*, makes the soul able to manage hard duties, to shoot a prayer as high as Heaven. Lastly, *Love is full of arguments*, no man will ever want something to plead in behalf of what he loves. All the strength of the minde, and powers of nature wait upon *Love* to contrive and cast about for the good of the thing loved. How *witty* was the *love* of the woman of *Canaan* to her daughter, who could pick out an *Argument* out of a *Repulse*, and turn that which seemed a [g] *reproach* into a *Petition*.

Love is that which commends every service to God, the touchstone by which all our duties are to be tried. [h] *Martyrdom* without love is nothing, 1 *Cor.* 13. 1, 3. [i] *Truth* without love is nothing, 2 *Thes.* 2. 10. *Prayer* without love is nothing, *Doeg* was detained before the Lord, but his hatred to *David* brought a curse upon him for all his prayer, 1 *Sam.* 21. 7. The Lord looks not to *pretence* but to *truth*, and will answer every man according to the *love*, or to the *Idols* of his own heart, *Ezek.* 14. 1-5. A man may pray for the Church of God only *out of self Love* (as the Jews were to pray for *Babylon*, *Ier.* 29. 7.) because his own safety is involved in it, as the life of the Ivy depends upon the standing of the Oak; but true prayer for the Church is that which is grounded upon *love of the Church* it self; upon zeal for Gods truth and worship, upon delight in his Oracles and presence, because here onely the means of salvation, and the word of life is dispensed; be-

g Vid. Scult. observ. in Mat. c. 42. Et Stuckii Antiq. Conv. l. 2. c. 5.

h Quæ jactatione fit, non dilectione. Aug. in Psal. 43.

i Sic docet Deus ut non tantum ostendat veritatem, verum etiam impertiat charitatem. Aug. de Grat. Christ. c. 13, 14.

cause in the distresses of the Church Gods name is blasphemed, the Blood and Spirit of Christ is injured, the glory of the Gospel is eclipsed, the Enemies of God are comforted. What wilt thou do, said *Ioshua*, to *thy great name*? *Nehemiah* and *Esther* were great enough themselves, but the afflictions of the Church made them mourn and pray.

And as no duties are acceptable unto God which do not proceed out of *Love*, so no pretence of love is acceptable unto him, which doth not put forth it self into *duty*. This was the proof of *Davids* love, *I love the Lord, I will call upon him*, Psalm 116.1,2. This the proof of *Pauls* love: My hearts *desire and prayer* for *Israel* is that they *might be saved*, *Rom.* 10.1. when God is angry we find *Moses in the gap*, *Psal.* 106.23. When *Israel* flies, *Ioshua* prayes; when the *plague* is amongst the people, *David* is at the *Altar*, 2 *Sam.* 24.25. When Enemies are in *Arms*, *Iehoshaphat* and *Asa* are upon their *knees*; when *Rabshekah* is railing, *Hezekiah* is intreating the Lord. Here is the proof of *Love*, it draws out the soul into all zealous *endeavours* for the peace of the Church; where there is no other ability, yet *love will pray*, and as *Solomon* saith of a *poor wise man*, we may say of a *poor praying man*, that he hath a great hand in delivering the City, *Eccles.* 9.15. The meanest Christian may pray for the peace of the Church.

But I must apply my Exhortation in the use of this Doctrine unto those who must do *more then pray*,

pray, who have *hands*, as well as *knees*; *power* as well as *prayer* to put forth for God. In how unsettled and discomposed a condition the Church of God is yet amongst us, every mans eyes sees; and I think, every good mans heart doth sorrow to see; the *holy Ordinances* of Christ by multitudes quite forsaken, the *holy truth* of Christ by many corrupted with the leaven of heresie and blasphemy; Emissaries, walking up and down to draw away credulous and unstable souls into *by-paths*, to follow every *ignis fatuus* which doth mislead them. Multitudes *of active and vigilant enemies*, who know not how to work under a *disguise*, and by *good words and fair speeches to deceive the hearts of the simple*. Multitudes *of credulous*, ductile, and unstaid spirits tossed up and down, and *carried about with every wind of Doctrine by the sleight and cunning craftiness of men who lye in wait to deceive*. We see how fast these evil weeds have grown, what advantages the enemy hath taken in all places *to sow his tares* and to lay his leaven; How greatly his hopes have been raised, and his attempts encouraged by the experience which he hath of the *lubricity* and *instability* of the vulgar people amongst us. As it is said that the *Chief Priests* moved the people against Christ, *Mar.* 15. 11. So the *common enemy* instills his poison into the *people*, to try if by degrees he can bring things into a flame and commotion, like that, *Act.* 19. and then have some *crafty Demetrius* in a readiness to cry up *Diana*, and you may observe how cunningly the Scene is laid.

Rom. 16 18.

Ephes 4. 14.

Vid. Anton. Fab. de Relig. regend. l. 1. c. 5. sect. 81. Melan. To. 3. in Præf.

1. Cry up a *boundlesse and universall liberty* for every man to teach, to publish, to insinuate into others whatsoever doctrines he please, be the tendency of them never so destructive to truth, peace, and godliness.

2. Cry down the *coercive power of the Magistrate* in matters of Religion, that so there may be no hedge to keep the Wolves out.

3. Bring into contempt the *faithful and able Ministers* of the Gospel, as *hirelings* and *seducers*, that so what ever Arguments they shall produce, in defence of the Truth, may be wholly enervated and blown over by the prejudice against their persons.

4. Decry *Learning* and the *Schools of the Prophets*, as things rather dangerous then subservient unto Religion, that so there may be *no Smith in Israel, least the Hebrews make them Swords and Spears*, 1 *Sam.* 13.19.

5. Cry down the *maintenance of the Ministry*, that when that is wholly taken away, no man may breed his child to a hungry, lean, starved profession, that so *Emissaries* who shall have an invisible maintenance from abroad may have the freer entertainment to spread their snares.

6. Put *Doctrines*, which in their own proper colours would not be swallowed, into *a disguise*, give them a *Periwig* (if I may so speak) and *another name*, that they may not be known to be the thing which they are; that in the dark and under a vail *Leah* may go for *Rachel*, and in a *mantle* the *Divel* may be *Samuel*.

I doubt not but that your eys are *open* to see the danger: I beseech you let your hearts be *awakened* to consider of expedients to prevent it.

[k] *That Magistrates have a care and duty lie upon them to look after the interest of the Church of Christ*, and to see that that may be preserved from *pernicious* and *destructive evils*, that the *Officers and Members* thereof do in their several stations the several duties belonging unto them (though I doubt not but you are setled in so wholesome a perswasion) give me leave in three words to demonstrate unto you.

First, the Lord did expresly *command* that *Idolaters* and *Inticers* to Idolatry, *Blasphemers*, *Presumptuous* and prophane despisers of Gods Law, should be punished. *He that sacrificeth unto any God, save unto the Lord onely, he shall be utterly destroyed*, Exod. 22.20. *He that blasphemeth the Name of the Lord, shall surely be put to death, and all the Congregation shall certainly stone him; as well the stranger, as he that is born in the Land, when he blasphemeth the name of the Lord shall be put to death*, Levit. 24. 16. *The soul that doth ought presumptuously whether he be born in the Land or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people*, Numb. 15.30, 31. See Deut. 13.5--16. Now these punishments could not be dispersed but by those, who did bear the *Sword*; therefore they that bear the Sword have a care upon them to preserve the Church of God from destructive evils.

k Aug. ep. 166. cont. ep. parmen. l. 1. c. 10. Cont. Cresc. Gram. l. 3. c. 51.

Secondly,

Secondly, Princes are commanded to *kisse the Son*, whereby is noted their *Love*, *Duty*, *Care* of him and his interests, not to suffer any to *dishonour* him, or to prophane his Worship, *Psal.* 2. 12. And for this purpose the *Law was put into the hand of the King*, Deut. 17. 18. not barely in order to his private conversation (for so it was common to all) but as a keeper and *maintainer of it*, that he might cause others to keep it too.

Thirdly, In conformity hereunto *Godly Magistrates* in the Scripture have from time to time been *zealous* to vindicate the Church of God *from all subversive and dangerous corruptions*, and to command that all things should be done in the Church according to the direction of God in his Word. *Joshuah* commanded the Priests to take up the Ark and bear it before the people, *Josh.* 3. 6. *David* took special order for bringing home the Ark, 2 *Sam.* 6. 2. In the first Book of the *Chronicles* in many Chapters, we read of his singular care in setting in order the Worship of God. And if it be said, That he did this by *special direction* and *inspiration* from God. It is true he did so; But its probable that God would have *singled out a King* for that service, if his purpose had been that Kings should have attended onely *Civil Affairs*? But to shew that this care was not *extraordinary* to one Prince onely, we read of others taking the same course. We find *Asa purging* the Church from *Strange Gods*, *High-places*, *Images*, and *Groves*, and *commanding*

manding the people *to ſeek the Lord*, and to doe the Law: and this was ſo far from unſetling the State, that it is ſaid, *The Kingdom was quiet before him*, 2 *Chron.* 14. 2--5. And after, upon the perſwaſion of the Prophet, it is ſaid, he *took courage* to do the like; Yea, he *put away his Mother from being Queen, becauſe ſhe had made an Idol in a Grove*, and cut it down and ſtamped it, and burnt it, Chap. 11. 8, 16. and preſently it follows, *there was no more war*, &c. verſe 19. and the very ſame *Bleſſing* followed the very ſame *zeal* in the reign of *Jehoſhaphat* his Sonne, *He took away the High-places, and commanded the people to be taught: and the fear of the Lord fell upon all the Kingdoms that were round about* Judah, *ſo that they made no war againſt him*, 2 Chron. 17. 6--10. *Hezekiah* began his reign the firſt year and firſt moneth with reforming the Church, and reſtoring Gods Worſhip, 2 *Chron.* 29. 3--11. and ſo continued to do, Chap. 30. 1--3. 12. 22. 31. 1--11. 21. So *Manaſſeth* after his repentance, 2 *Chron.* 33. 15, 16. Of *Joſiah* this teſtimony is given, *that like unto him there was no King before him nor after him*, 2 Reg. 23. 25. and except only the *unhappy action* wherein he died, there is *nothing recorded of him, but his care to purifie the Church of God*, 2 Chron. 34. 35. The like holy care we find in *Nehemiah* for the *Houſe of God, and the Officers thereof*, Nehem. 13. 9--14. 22. And in *Zerubbabel* to build the Temple, *Zach.* 4. 7, 10. And we find when *Idolatrous corruptions* crept into the houſe of *Michah*, and into the Tribe of

Dan, it is imputed to this, *becauſe there was no King in Iſrael*, no Civil power to reſtrain men from doing every one what was good in his own eyes, *Iudg.*17.5,6.18,1.

I know what will be ſaid to all this, that it belonged *to the Church of the Iews onely*, whoſe Kings poſſibly were herein types of Chriſt; but that now the people of Chriſt are a *willing people*, and therefore not to be under any coercion.

Hereunto I anſwer, Firſt, That what is written, is written for our learning; The examples of good Princes in the old Teſtament are recorded for the inſtruction and incouragement of Magiſtrates now. Otherwiſe by this pretence we might caſt off all the holy examples unto any good work, which are given us in the *Old Teſtament*.

2. Though Chriſts people be a *willing people*, yet ſo far as they have *fleſh*, they are *weak* as well as *willing*, Matth. 26. 1. and being ſubject unto *ſinne*, they muſt needs be ſubject unto *Government* too; for wereſoever there is a body of men, who are, through ſinful weakneſs, ſubject to miſcarriages, there is a neceſſity of ſome Government, and ſuperinſpection, to prevent, and to heal ſuch miſcarriages.

3. Where there are the ſame *Reaſons* of a practice, the ſame *practice* ought to continue, except we find abrogation and repeal: But the ſame reaſons remain ſtill. The *Truth and Worſhip of God* ought to be as *dear* to *Magiſtrates* now as then; *leaven and corruption* creeps into the Church as well now as then. God is as much *diſhonoured*,

honoured, the *Souls* of men as much *endangered*, Satan as buſie an adverſary now as then; therefore the ſame means ought to be uſed now as then.

3. There are *Hypocrites* and *Hereticks* in the Church as well as a *willing people* againſt whom we find *ſeverity* uſed *by Chriſt himſelf* and his Apoſtles; Chriſt made a *ſcourge* and drove the buyers and ſellers out of the Temple, *Joh.*2.15. *Peter* pronounced a doelful ſentence upon *Ananias* and *Sapphira*, Acts 5.4,5,9. Theſe indeed were *extraordinary acts*; but they teach us that an *Evangelical Eſtate* hath need as well of a *Rod* as of a *ſpirit of meekneſſe*, 1 Cor. 4.21.

5. It is propheſied of the *times of the Goſpel*, that *Kings ſhould be nurſing Fathers unto the Church*, Iſa.49.23. And of them the Apoſtle ſaith, that *they are for a terror unto evil doers, and a praiſe to thoſe that do well*, Rom. 13.3,4. which words are comprehenſive, reſpecting good and evil as well in the firſt Table as in the ſecond. Again, the Apoſtle exhorteth that *Prayers be made for Kings and all in Authority*, that under them we may lead *quiet and peaceable lives in all godlineſſe and honeſty*; that which is the end of *our prayer*, is likewiſe the end of *their power* and government; and if it be their *duty* to provide for *quiet*, *peace*, *honeſty*, it is alſo to provide for *godlineſſe* too, 1 *Tim.* 2.1,2. And accordingly we find the great *l* care of *Conſtantine*, *Theodoſius*, *Valentinian*, *Juſtinian* and other Chriſtian Emperours in making Edicts, calling Councels, inhibiting

1 *Pet.*2.14.

*l Cod. de ſum. Trin. & fid. Cathol. de Hæreticis Manichæis Judæis, Paganis Acta Concil. Epheſ. To.*5.*cap.* 14.19.

inhibiting Hereſies, as we read in the Hiſtories of their times.

6. Whatever things are *per ſe, ſubverſive* and dangerous to the *proſperity of States* and Nations, come under the *proper cognizance* of the *civil Magiſtrate* to prevent; but *Hereſies*, *Blaſphemies*, *Idolatries*, *Impieties* againſt God, do as well endanger the proſperity of States as ſinnes againſt the ſecond Table. 1. Becauſe *God is as much provoked by the one as the other*, and it is remarkable that the great ſin mentioned in the caſe of the captivity of *Iudah*, was their deſpiſing of the *Meſſengers of God*, 2 Chron. 36. 16. 2. Becauſe ſuch ſins do more exceedingly divide and unty the bonds of love and amity which Chriſtian truth doth preſerve, then other more civil differences, and ſo looſen the hearts of men from one another.

Laſtly; This Doctrine hath been *m* by our learned Writers maintained againſt *n* Doctors of the *Roman Church*; for they are the men, who to maintain *Papal Supremacy*, and to keep all *Eccleſiaſtical power* within themſelves, have ſhut out the civil Magiſtrate from it; which I onely name, that you may conſider what hands they are that ſow ſuch Doctrines amongſt us, with a purpoſe no doubt to make uſe of a boundleſs licence, to inſtill corrupt doctrines into as many as they finde fit tinder to catch that fire. Since therefore ſuch a *charge* doth evidently lye upon *Magiſtrates* to uſe their *power* for the *Peace* and *proſperity* of the

(m) *Jewels defence*, p. 519. 610. *Pet. Martyr. loc. com. Claſ 4. c. 13. ſect. 31, 32. 33. Bp. Andrews Tortura Torti*, p. 364--381. *Dr. Rainolds confer. with Hart. Biſh. of Chriſtian ſubjection. Downam. de Jud. & Norm. fidei cap. 16. p. 90.*

(n) *Bellarm. de pontif. Rom. l. 1. c. 7. Lib. de laicis c. 17, 18. Baron. An. 428. ſect. 7. 536. ſect. 107. 538. ſect. 31. 546. ſect. 43. 549. ſect. 8.*

Carleton of juriſdiction. *Rivet explicat. decal. g. p. 158. 168.*

Church

Church, the Lord doth accordingly expect from them the *diſcharge* thereof. Where he gives *talents*, he will call for accompt.

But it may be *objected*, Is not this to abridge and annul that *liberty* which ought to be indulged to the conſciences of men?

I anſwer, Firſt in general, and by way of conceſſion, God forbid that any ſhould aſſume *dominion* over the *conſciences* of men. The Apoſtle himſelf ſaid, *We are not Lords over your faith, we are but helpers of your joy*, 2 Cor. 1. 24. It would be a *high* and withall a *vain* attempt. *An high attempt*; for no man can give *Law* further then he can *reward*, and *puniſh*, *accuſe* and *convince*. But no man can either *ſearch*, or *reward*, or *puniſh* the *conſcience*; therefore no man can give Law unto it. And upon the ſame reaſon it would be a *vain attempt*; for none but a *divine eye can ſee* the conſcience, therefore none but a *divine Law* can bind it. If ſuch *words* or ſuch *writings* be blaſphemous and ſubverſive to Church or State, or both, and highly derogatory to the honor of Chriſt, civil reſtraint can reach them; But thoughts it cannot reach; they are unſearchable by an humane eye, and therefore unreducible to a humane power. And again, God forbid we ſhould ſtraighten liberty which Chriſt hath purchaſed for us. Let every man *ſtand faſt in the liberty wherewith Chriſt hath made him free*; whom Chriſt hath made *free*, curſed be that man who ſhall go about to intangle him in any ſuch yoke *of bondage* as is contrary to that *freedom*.

Secondly, In particular we ſay, 1. Where men agree

agree in the main *fundamental Doctrines* of truth and godlineſs, in the *Subſtantials of Faith*, *Worſhip* and *obedience*, there ought to be a *mutual love*, *toleration* and *forbearance* of one another in *differences*, which are not *ſubverſive* unto Faith & godlineſs. So long as we *walk by the ſame rule*, and *mind the ſame things*, wherein in other things we differ, we are to wait upon God to *reveal* even the ſame unto us, *Phil.* 3. 15.

2. We ſay Chriſt did never either purchaſe or permit to any man, profeſſing himſelf a Chriſtian, a *liberty* to ſubvert, or endeavour to ſubvert, by *blaſphemous*, *heretical*, *idolatrous*, or *irreligious* and *impious Doctrine*, the *foundations of Faith*, *Worſhip*, and *holy obedience* which he hath laid in his Church, or to *remove*, if I may ſo ſpeak, the ancient *Landmarks* of Chriſtian Religion. The great *Truths of God*, the great *intereſts* of the Goſpel ought to be dearer to us then the *liberty* of any blaſphemous or impious tongue or pen.

3. Magiſtrates are wiſely and cautelouſly to diſtinguiſh between *weak brethren*, and *wicked malicious* diſturbers of the doctrines of ſalvation and peace of the Church, as the Apoſtle doth between the *bewitched Galatians*, and thoſe that *bewitched* them, concerning whom he ſaith, *I would they were even cut off that trouble you*, Gal. 5. 12. Which imprecation he would not ſure have uttered againſt them, if in ſowing their falſe Doctrines they had onely made uſe of a lawful liberty.

(o) *Vid. Thuan Epiſtolam ad Henri. 4. Galliæ Regem Hiſtoriæ ſuæ præfixam.*

4. With the word, ſuch *a lenity* and *moderation* is to be uſed as firſt to *reprove*, *rebuke*, *exhort* them

them with all long ſuffering and doctrine, 2 Tim. 4. 2. to *admoniſh* them once and again; and when they are found unreclaimable, then to reject them, *Tit.* 3. 10.

5. We are to diſtinguiſh between the *conſcience of the Seducer*; and the *ſpreading and infection* of his *Doctrine*. [p] It belongeth unto the care of the Magiſtrate to endeavour the converting and reclaiming *of him*, which though it cannot be effected, yet further and principal care muſt be uſed to prevent the *ſpreading* of *infection*. This was done in the Apoſtles time by *rejecting* an heretick, refuſing to have brotherly communion and ſociety with him. So an effectual means may be uſed to keep the *leaven* from the *lump*; uſe what mercy and lenity you judge moſt conſonant unto Chriſtian meekneſs, towards the perſons themſelves; but above all things, be *zealous* for the *purity and peace of the Church*, wherein diviſions and ſubdiviſions exceedingly tend to weaken, to diſtract, to betray it. We have to do with *wiſe* and *vigilant*, with *ſubtle* and *ſedulous Enemies*, who formerly were, and no doubt ſtill are intent upon their deſign to ſhake this Nation from the true *Proteſtant* Religion, wherein as the Duke of *Roan* gravely obſerved the intereſt thereof did ſtand. And I believe if the new things which are broached were duly examined, you would find in moſt of them, if not *legible characters* (as in the doctrines which deny or diminiſh *Original ſin*, and affirm *free Will*) yet a ſecret aſpect and tendency towards *Rome*. They cry down our *Miniſters* as no Miniſters of Chriſt, and

(p) Opto equidem ut ſi fieri poteſt, nemo de fratribus pereat; Si tamen quoſdam ſchiſmatum Duces, & diſſentionis Auctores non potuerit ad ſalutis viam conſilium ſalubre revocare, cæteri tamen vel ſimplicitate capti, vel errore inducti, vel aliqua fallentis aſtutiæ calliditate decepti, à fallaciæ vos laqueis ſolvite, &c. Cypr. de unitat Eccleſ.

and so did *Champney*, and *Kellison*, and the Romanists heretofore. They cry down our *Ordinances* as polluted, and impure, and not to be joyned in; and so the Pope forbad the English Papists in Queen *Elizabeths* time to joyn in the same Worship and Ordinance with Protestants. they cry down *Learning*, and *Schools of Prophets*; and what greater advantage can a learned Papist have then to have none but unlearned Adversaries to dispute withall? They teach *Adoration of Christ in a sinful man* at his feet, a plain manuduction to adoration of Christ in an *host*. They tell you they dare not limit *Christs body to Heaven*, an handsome step towards *corporal presence* in the Sacrament by *Transubstantiation*. They press to follow a *light within*, secretly intimating *imperfection*, in the Scripture, unto which; why may not as well Ecclesiastical *Traditions* be added, as an imagininary light? They say we must follow the commands of that light, a shrewd preparation to any desperate attempt when season and advantage calls for it. The Lord give you wisdom to foresee evils, they are better prevented then suppressed. And for that purpose be pleased.

To encourage Orthodox, godly, and learned *Ministers*, and the *Schooles* of *learning*, vindicate and protect them from reproch and contempt. When *Alexander* the Great sent Ambassadors unto *Athens*, requiring them to deliver up their Orators into his hands; *Demosthenes*, in his Oration thereupon to the people, tells them a fable out of *Esop*, that the Wolves being at war with the

Plutarch. in Demost

the Sheep sent a Message unto them, that if they would live at quietness, and have a firm peace concluded, they should yeeld up their Dogs unto them: which as soon as they had done they were devoured by the Wolves. The like Artifice use our Adversaries now; That they may make a prey of the people, their principal care is to pull down our Ministery, and Schools of Learning, that so the Watchmen being removed, the sheep may be exposed to ruine.

To take care that all who own Christian Religion amongst us be required to attend upon the Ministry and dispensation of the Gospel, that they may not presumptuously exempt & deprive themselves of the means of grace and salvation, as of my knowledge some do, who have wilfully for these many years withdrawn themselves from any Christian Assemblies where God is worshipped, or his name made known.

Vid. Aug. Ep. 48, 50. Alling. theolog. problematic. part. 3. probl. 19

To endeavor to *heal* and close up *breaches* amongst *Brethren, that men agreeing in Faith, Worship and Obedience*, may be no longer strange to one another, but joyn hand in hand against the dangers which are threatned from a Common Adversary, who at those unhappy breaches hath let in these little enemies to open the door unto him.

To secure and set mounds about *fundamental Doctrines*, and for that purpose to take care for *publick* and *private* Catechising.

To provide that *Ministers* may be known to be *Orthodox* in the great and weighty *Controversies* between us and *Rome*, that Wolves may never

privily creep in under sheepes clothing.

To hinder the *printing* and *spreading* of dangerous and infectious Books either from Ports or Presses, or any other way of diffusing leaven into the people.

I conclude with this profession, that I have not pressed this Doctrine of the *peace* of the Church to the straitning or grieving of any who love our Lord Jesus in sincerity. I know the best men *know but in part*, and must mutually bear with, and *pray* for one another, that wherein they differ God will reveal himself unto them. My aym and desire hath been to preserve the *foundations*, to keep *Protestant Religion* from such incroachments as may insensibly make way for the endangering of it. We see what we could hardly have believed, how facile and flexible the minds of many people are to be seduced and carried into opinions, which some years since they would as hardly have been perswaded to believe that they should live to imbrace, as *Hazael* was that he should rip up women with child.

The Lord make you tender of his people, vigilant against his enemies, zealous for his Church, valiant for the Truth.

FINIS.

XUM